THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Hear O heavens and give ear O earth: For the Lord hath spoken. — ISAIAH i, 2.

No. 44, Vol. XLIX. Monday, October 31, 1887. Price One Penny

GENERAL CONFERENCE.

From the Deseret News.

THE Forty-eighth Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a.m., October 6, 1887, Apostle Lorenzo Snow presiding.

There were on the stand, of the Quorum of the Twelve Apostles: Lorenzo Snow, Franklin D. Richards, John Henry Smith and Heber J. Grant; Patriarch John Smith; of the Presiding Council of the Seventies: Horace S. Eldredge, Jacob Gates, Abram H. Cannon, Seymour B. Young; of the Presiding Bishopric: John R. Winder. There were also present a large number of Presidents of Stakes and other leading brethren from various parts of this region where the Church is established.

Conference was called to order by Apostle Lorenzo Snow.

The choir sang:

Come all ye sons of Zion,
And let us praise the Lord,
His ransomed are returning,
According to His word.

The opening prayer was offered by Apostle Franklin D. Richards.

Singing by the choir:

I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, He lives, who once was dead,
He lives, my ever living head.

Elder Jacob Gates addressed the Conference. He rejoiced in the opportunity of meeting with the Saints in general Conference. It was the first time in several years that such a privilege had been enjoyed in this building. He was reminded by what we had been singing that God lives. This is the last time the Lord purposed to prune His vineyard prior to His coming as a mighty conqueror, when every knee would bow and tongue confess that Jesus is the Christ. It will also be acknowledged that Joseph Smith is a Prophet, and that his successors are among the chosen of God.

During the fifty-seven years of the existence of the Church in this dispensation, the Saints had gained experience, and the Lord required that they should have more faith as a consequence. The speaker knew that every phase through which the Church had passed had been overruled for the benefit of the faithful, whose feet had been thus placed upon a higher

plane. Brother Gates then dwelt upon the principle of revelation as applied to the calling of men to be ministers for God. To this sphere men must be called of God, as was Aaron, who was selected by the voice of the Lord, by immediate revelation. This system of truth with which the Saints are identified had also been revealed in this way, it inculcated the same doctrines as preached by the Savior and his ancient disciples who dwelt in mortality cotemporaneously with Himself. The prediction by John the Revelator in reference to the restoration in the latter times of the fullness of the Gospel was referred to, and the speaker held that the very fact of such an event being predicted showed that there was to be a falling away from the true order of the Gospel. If such were not the case, a restoration would be superfluous.

It was the greatest blessing that could be enjoyed by mortals to know that God lives. The speaker here gave a relation of the first experience of the Prophet Joseph Smith, when he was visited and instructed by the Father and the Son, and when he was chosen as an instrument to inaugurate the marvelous work of the latter times. He could testify to the world that God lives, because his eyes had seen and his ears heard.

The present was a time of trial, and men suffered imprisonment and other inconveniences and hardships for conscience sake. The day would come, however, when freedom would spread over this goodly land, which had been dedicated to liberty. Notwithstanding the forbidding appearance of things on the surface, the speaker considered this a bright day, because it immediately preceded the breaking through of the light of liberty and truth in greater brilliancy than ever. The righteous had nothing to fear, but the wicked had great reason to do so, as the Lord had said through His prophet that He would visit the latter with swift and terrible judgments. The Saints should renew their faithfulness, and keep out of their hearts every feeling of animosity toward their enemies.

Apostle John Henry Smith said it was ever a matter of pleasure to mingle with the Saints in Conference, and speak of the goodness of God. It had been the happy lot of the speaker not to suffer much tribulation. He had grown to manhood since the arrival of the Saints in this part of the world. He had been taught in the principles of the Gospel from infancy, and they had become part of his life. The Lord had done him the honor to give him a witness of their correctness, and he had looked upon them as above price. When hearing his brethren speak upon them, they awakened glorious reflections in his mind. They had been revealed for the benefit of mankind, that they might have an assurance concerning themselves and their approval by their heavenly Father. It was a matter of surprise that so few people understood them. We have, indeed, cause for rejoicing that our minds have been ready to accept of those truths, and to direct our minds in accordance with them. The speaker had never been taught by the Elders any principle but had been sustained by the Scriptures and by natural laws. If we fully obey them there is no need of offense against any one. They teach love, forbearance and kindness to all, and the good we can do to our fellows will result in good to us. This is the character of the Gospel. In the heat of controversy we may not be as considerate in relation to the views of others as we should be, but this was no part of the Gospel. When the Elders were sent out, they were instructed to be as conservative of the religions of others as possible, and to confine themselves to the declaration of the pure principles of truth as revealed in the system they had espoused. Perhaps this teaching had not been adhered to as closely as it should have been. It was not good to create in the breasts of those to whom we preach the Gospel a feeling of combativeness. There has been no necessity for the Elders to assume a spirit of aggressiveness, but rather to carry the spirit of conciliation and kindness. The faith of the Gospel should be declared in simplicity: faith in God, in His Son Jesus Christ, in baptism by immersion for the remission of sins, and the lay

ing on of hands for the reception or imparting of the Holy Ghost.

Many people had been deceived concerning us. They saw us standing alone, as it were, and many forces operating against us, yet we go on our way unmoved, and they wondered at the spectacle, not knowing whether to attribute the phenomenon to the power of God or some other cause.

Faith was a great governing principle and should actuate us as a people. It should enable the Saints to rely upon the promise of God, that if they would keep His commandments He would open a way for them out of every difficulty. We cannot claim as a people that we have been altogether free from the improper feelings that have been exhibited toward us. We have acted sometimes without due consideration for the rights and prerogatives of others. Yet we have been fairly consistent. The Lord had promised that if we took a proper course He would soften the hearts of those who had felt ill-disposed toward us, and thus we would be able to accomplish our mission of salvation in benefiting our fellow-beings. It is to be hoped that this will be the case, and that many misunderstandings that have existed will, by the light of calm reason, be dissipated.

The speaker not only rejoiced in the ordinances of the Gospel, but also in the moral law, which made personal purity imperative. There had grown up much laxity in the world in reference to the latter requirement. It was required by the Lord, however, that we walk in the light of moral purity. If we fail to remember the obligations of the Lord in this respect, our condemnation will be the result. The world had drifted from purity of life, and the Lord was calling us back to pioneer the road to a better condition. We should ever keep before us our individual responsibility; by our record shall we be judged. The speaker, in conclusion, bore testimony that Jesus is the Christ, and that the Gospel as revealed anew in this age is true.

Elder Milo Andrus addressed the Conference. He expressed gratitude to God that he was still alive, and had the privilege of taking part in the progress of the work in which the Saints were all interested. He dwelt upon prominent periods in our history. To the speaker the history of the Church for the last fifty-six years had been of deep interest. He had the same aspirations and desires as formerly to bequeath to his generations after him the legacy of a sound faith in the principles of truth. A study of the operation of truth on the earth afforded great joy. In the study of these principles and of the history of men we can draw lessons of wisdom. We can observe what results have occurred from given effects in the past. There is a great lesson given us in the experience of Job, who was loved of God. He was blessed exceedingly with wealth and prosperity. The enemy of righteousness wished to have an opportunity to test him, with the hope that he might deny God and fall. The terrible trials to which he was subjected are a matter of record. The effect upon Job of his fearful afflictions will be remembered, yet he remained true to His God. When tempted by his wife, he replied that she talked like one of the silly women. Perhaps there may be some parallels in these times to that incident. Was there not some talk of this silly quality when men were persecuted and afflicted? Finally the man of faith and patience exclaimed that in the latter days he would stand on the earth and see his Redeemer. Many men had been tried during the progress of the work of God in these days. Some had been unable to stand the troubles with which they had been surrounded. Others had maintained their integrity, and after their tribulation they had been greatly multiplied and blessed, as in the case of Job. The speaker next directed the attention of the congregation to the experience of Jonah. Although he did not fully regard the word of the Lord, he was not cast off. It would not be proper, on this account, that his example of disregard should be followed by the Elders. We have no time to rest from our labors until our last breath is drawn. In the fifty-six years of his experience in the Church the speaker had never heard

the Prophet, Apostles and Elders teach any one to sin. He could say to all the world that Jesus is the Christ. He had seen the heavens manifest their treasures in the glorious gifts of the Gospel. He concluded with a strong exhortation to faithfulness.

An anthem—

Sing to the Lord in joyful strains,

was sung by the choir.

Benediction by Elder Elias Morris.

AFTERNOON SESSION.

Singing by the choir:

Awake, ye Saints of God, awake,
Call on the Lord in mighty prayer,
That He will Zion's bondage break,
And bring to naught the fowler's snare.

Prayer by Bishop Samuel A. Woolley.

The choir sang:

The time is nigh, that happy time,
That great expected, blessed day,
When countless thousands of our race
Shall dwell with Christ and Him obey,

Elder Hugh S. Gowans, President of Tooele Stake, was called to address the assemblage. Notwithstanding the diffidence he felt in undertaking this duty, he felt a pleasure in lifting up his voice in behalf of the cause of truth. He could unite with his brethren in gratitude to God for the deliverances that have been wrought out for the people. It was a great privilege to associate in our present capacity of a general Conference in peace, to be instructed in our duties. We are here in this life to learn the way in which we should walk to enable us to return to our Father in heaven. That we may take the right path, we should and must possess the Holy Spirit. To possess that influence, it is necessary that our lives be righteous. If Satan can fill our minds with doubt in reference to this Church and its destiny, he will do so. There are many inducements to lead the unwary astray. The design of the Lord, however, was to lead this people to a higher plane and sphere, above the things of the world. We should rise above everything in opposition to the Gospel. If the Spirit of God is in our hearts, we will clearly discern the good from the evil. By measuring our lives with what God has revealed for our acceptance, we will be in a position to know whether our course is acceptable to Him or not. Self-examination will enable us to understand whether or not we are traveling toward that high standard to which the Lord desires we should be attracted. We must be prayerful in spirit, and exercise faith in Him. We should keep the Sabbath day, attend our meetings in our wards and quorums. It is questionable whether these things have been fully attended to. There is more delight to Saints in attending to these things than to spend our time in excursions and other similar ways of seeking pleasure. We should cheerfully pay our tithes and keep the laws of life, that health may abound and that our lives may be prolonged in usefulness. God has revealed a Priesthood and principles by which we can rise above the petty jealousies of life. If we would have faith, we must attend our fast meetings, and tender our offerings for the benefit and sustenance of the poor. If we do those things we will have faith to administer to our families and rebuke from them the encroachments of the destroyer.

There is nothing in our theology but tends to morality and to spiritual and physical life. We have our religion and our business mixed up, and the former is sometimes allowed to settle to the bottom, causing it to require to be stirred up, that it may come to the top. Some men have so little faith that when propositions are made for the benefit of the work of God they hesitate to accept and act upon them. This is unfortunate, as all should be ready to operate for the general weal. This should not be the condition of any man who holds the Priesthood, and has taken upon him the name of Christ. The speaker hoped that the light of the Spirit might dwell in his heart to enable him to participate in any movement of a beneficial character. He hoped this would also be the condition of all the brethren.

Elder Abram H. Cannon, of the Presiding Council of the Seventies, was the next speaker. The truths to which we had listened would save and

exalt us if we adopted them. What this people have accomplished under the blessing of God is marvelous. The Lord is ready to bless the Saints still further if they are ready to accept of what He has to proffer. We have to grapple with spiritual and temporal questions.

We witness disunion growing among the nations. There is an increasing element and disposition toward a disruption of organized society. The spirit of destruction is abroad, and bitter disputes between labor and capital are multiplying. We have been led to expect such things. There are duties in a temporal capacity devolving upon us. We have not been visited by the evils rife elsewhere, but unless we are careful we may be confronted by them. In this country we may expect that greater differences than have heretofore existed will make their appearance. We must be prepared to meet and cure them. The Lord has said it was not given that one man should be above another. He has told the Saints that if they were not united in temporal things, they could not attain to spiritual excellence. We have been paying too much attention to the accumulation of wealth, and not so much as was needful to duties that are higher. The speaker then dwelt for some time upon those revelations contained in the Book of Doctrine and Covenants in reference to the temporal affairs of the Saints. The principles they inculcate were of a nature to exalt the poor and humble the rich, and produce other equitable results. He expected to see these laws and principles established among the Saints, and he understood that the Zion of God would be built by that divine system.

The work of God requires the wholehearted devotion of its adherents. It involves the sacrifice of all things deemed valuable in this life, if necessary. If we are divided against ourselves, we cannot, according to a principle enunciated by the Savior, stand, but must fall. If we are united, however, we cannot be moved. We have looked to human aid for a way to escape from present troubles. It would, however, be provided by the power of God. If we rely upon human help we will be disappointed. In God lies our only refuge and hope. If we trust in Him every cloud will disappear, and the Saints will return to Zion where the Temple, upon which the glory of God is to rest, will be reared. The Saints should be governed by the law of God, written upon their hearts. That law will not and does not conflict with the principles of the glorious Constitution of our common country.

Elder Elias Morris addressed the assemblage. He expressed himself as delighted with what he had heard. It had been accompanied by the spirit of the Gospel. Charity and good feeling had been expressed toward all men. This disposition ought to be cultivated. The Gospel we have received—many of us in distant lands from this—embodies life and salvation. It has been revealed in our own day, and has not been picked up by the wisdom of men. It was not known in our day—notwithstanding that there were many men honest and devoted to God—until revealed in this generation. This system had not been discovered by the wisdom of men. It was the same that had been hidden up in Christ. If the Bible were not in existence, it would make no difference to the Gospel as revealed anew. But if we had not this record, the various sects would have no foundation for their religions. It is questionable whether Joseph Smith, when first called of God, knew much of the principles contained in the Scriptures. Nevertheless, between what is contained in the good book and that revealed through the latter-day prophet, there was a most beautiful harmony. The system was revealed to him line upon line and precept upon precept.

There is something here that testifies to the truth of the Scriptural saying: "No man knoweth the things of God, except by the Spirit of God." For ages men, by their own wisdom, have searched and searched in vain for a knowledge of the true principles of the Gospel. An unlearned youth, by the power and Spirit of God, had discovered them by that gift in their fullness.

We are called a peculiar people. When we heard the first sound of the Gospel, there was an echo from our hearts. We could not explain it, but it was there. We knew the testimony of the servants of God was true. Many of us were prepared for the message of heaven by dreams and visions, and we have known the Elders, recognizing them on sight as God's servants, although we had never before met them. As soon as we received the Gospel in different lands, we were imbued with a powerful desire to gather with the body of the Church. It was irresistible, and we found no rest, day or night, until we obeyed its promptings. These things show how we are a peculiar people. They were manifestations of the fact that God is in this work.

It has been imagined that forces could be brought to bear upon the Saints to eliminate from their hearts the love of the work with which they are identified. This can never be done. It is impossible. It is everything to the people, and they will be willing to suffer all things for its sake. Victory will perch upon the banners of Zion, for this is the promise of the Lord to His people. We may, however, be called to pass through many trials before that condition shall arrive. But every ordeal will redound to our good, and prepare us for that which lies in the bosom of the future.

Elder F. A. Hammond, President of San Juan Stake, addressed the congregation. He felt repaid for his labor and effort in getting here to attend Conference. He had been laboring for about two years in San Juan County, in the south-eastern portion of Utah. He had had no desire to return until it was time to come to Conference. He referred to a mission he performed to the Sandwich Islands. The Elders were on one occasion engaged in blessing each other. A prominent Elder promised him then that he would be a blessing and consolation to those among whom he labored. He hoped to fulfil this prediction. As he entered the city recently, and beheld the beautiful Temple rearing its walls and turrets to heaven, he was impelled to exclaim, "What hath God wrought!" This feeling was intensified by his recollection of the earliest settlement of this valley. The transformation is most wonderful. God would never forsake His people, but would bless, multiply and increase them. The speaker said he embraced the Gospel in San Francisco in 1847, he being then a full grown man. From his experience he was impressed with a feeling of charity for people whom we sometimes call Gentiles. He then related some incidents concerning two Elders who visited his native village in the Eastern States, when he was about eleven years old, on which occasion he heard the first Gospel sermon preached by Latter-day Saints. His next meeting with the brethren was in San Francisco, as before stated. He gave an account of his early experience in the Church, the discovery of gold in California, and other matters of historical interest.

The choir sang:

Jerusalem, my glorious home!

Benediction by Apostle Heber J. Grant.

[TO BE CONTINUED.]

A UTAH WOMAN'S VIEWS.

From the Woman's Exponent.

SEVENTY-TWO Mormons are to be tried! Tried for what? Have they injured any one? Is there any destruction in their path? Who has suffered through their offences? Woman has been protected from insult and injury! The sacred rights of wife and mother extended, and such protection given her as in no other part of America! These men are not being tried for sin; no! Not for falsehood, fraud or deception in any

way! Then for what is our thrifty Territory hunted through, and our best men incarcerated, robbed by fines and vexed by costs of suit, while wives are left in sorrow and trouble, and children to be scattered, with only the protection of heaven? Perhaps they think the ship Zion has run aground, and that there is nothing to do but to send these pretended protectors of liberty, like eagles with talons sharpened, and fasten upon these unprotected women and children to destroy them as a "slaughter of innocents."

Our government does not send its representatives here to inquire carefully into our real condition, and to know if we are the people we are represented to be! Are there not men in high places in the world who are of doubtful integrity? Are they all honest? Does not the world need a reform, beginning in the hearts of husbands and wives, to honor and be true to themselves and the sacred trusts imposed upon them as parents, in keeping covenants and obligations? What if the ship of state should stop on its cruise to Utah and see if all is safe and sound between here and Washington?

We are not perfect, but our principles *are*, and would save any family, town, country or nation from crime or sin, if adhered to. "Mormonism," as it is called, is a star of Bethlehem, a forerunner of great events if known and understood; and it has met with the same opposition as He whose coming was heralded by that wonderful "star in the East." It has done wonders already. For instance, the whole United States has joined with one accord, "Away with the ship Zion."

Utah is no disgrace, with its lovely homes, honestly labored for, with God's special care over those who have subdued the desert places, digging for thousands of miles ditches to irrigate the fields and the trees, and to provide drink for the flocks and herds. Now, through persecution, how crippled are the efforts, taking away the business men, the bone and sinew that wrought, as well as the brains that planned and prompted. Seventy-two men to be tried for no crime, for no guilt. Will the God who rules the universe, and who holds the destiny of nations in His hands, close His ears to the prayers of the wives and children of the innocent men who are condemned unjustly? Almost 300 have already been incarcerated; those that have served their term in prison, some have been enfeebled through it; and for what are they sentenced? For murder? No! for the very opposite; for producing life, and sustaining it nobly; for truly honoring wives and establishing homes. Not one of these men, no, not a Latter-day Saint in fellowship in the whole Church has a woman (not a wife), as the world calls it; no, not one, but wives! It is for wives and children, and for taking care of them and providing homes for all of them. No people now on the earth are so happy, pure, free, virtuous, upright and brave, honoring and fearing God with praise and thanksgiving in their hearts, as true Latter-day Saints, good men, loved and honored wives, and protected in their homes.

This despised people are in the possession of principles that the world might be truly proud to acknowledge and live by. The true Saint has confidence in himself, in his God and in his brethren, and they have more in each other than other people, who know not God. Our nation has acted without a knowledge of the truth. There are, undoubtedly, many good and noble souls who do not wish to inflict cruelty upon the innocent, and who would shrink from participating in it; but as surely as the sun ever shone this nation is now sanctioning something barbarous and inhuman, and they little dream of the consequences. Seventy-two Mormons under indictment to be tried, and what for? For making a country and peopling it—too honorable to insult a woman or to cause her cheek to burn with shame, but offering her marriage, with all its sacred ties and relations; and for this our nation is frightened out of countenance. What if our enemies should run the ship of state ashore, while the ship Zion rides the waves proudly, her banners floating aloft, that all the world may see?

ZINA D. H. YOUNG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 31, 1887.

THE SITUATION IN UTAH.

IN this week's STAR we copy an article from the *Woman's Exponent*, an excellent paper published in Salt Lake City, Utah—Emmeline B. Wells, Editor. It is from the pen of one of Utah's representative women, who is respected and beloved by the thousands who have the pleasure of her acquaintance. She is perfectly capable of giving an answer for the hope that is within her, and is well qualified to do so by her long experience and integrity to the truth.

There is a great deal said by those who prefer falsehood to truth, about what they please to term "the downtrodden women of Utah." If there are any such, it is certainly not the effects of the principles of the Gospel of the Son of God taught by the Latter-day Saints, who believe and practice them; for, as the lady very truthfully observes—

> We are not perfect, but our principles *are*, and would save any family, town, country or nation from crime or sin, if adhered to.

We know this is true and can heartily endorse it, and so can the hundreds of thousands of Latter-day Saints who have so proved them. The principles of "Mormonism," as the world are pleased to call it, are those that will yet govern the world, because they are everlasting—they emanate from God—they are the doctrine of the Father and will endure forever, because they are planted by Him, and will not share the fate of those which are not, that Christ referred to when he said: "Every plant, which my heavenly Father hath not planted, shall be rooted up." The Father is certainly capable of performing His own work.

So far as the "downtrodden women of Utah" are concerned, according to the testimony of this excellent lady, it is not the "Mormons" who are guilty of this grave offense, for their action is the opposite, they believe in "producing life, and sustaining it nobly; truly honoring wives and establishing homes," and she further says:

> No people now on the earth are so happy, pure, free, virtuous, upright and brave, honoring and fearing God with praise and thanksgiving in their hearts, as true Latter-day Saints—good men, loved and honored wives, and protected in their homes.

This is not the kind of character to trample upon the rights of women, but the very opposite, and is the result of adopting the perfect principles referred

to by the lady. The facts of the case are, the women of Utah are suffering from the passage of an infamous unconstitutional law in the which the government is guilty of trampling upon the rights of the women of Utah, and doing in reality what the "Mormons" were falsely accused of doing, as the following results of the law will prove:

The women of Utah have been robbed of the franchise—the right to vote—which was given them by the "Mormons."

A strong effort has been made, in violation of the commandment—"What therefore God hath joined together, let not man put asunder," to force the men who are their husbands and the fathers of their children to repudiate them—to separate men, wives and children—to part them from the men whom they love and by whom they are beloved, and whom they have chosen to be their companions for time and eternity.

Hirelings of the government and "spotters" make complaints against them, and they are dragged against their will before juries and courts to be compelled to testify against their husbands for the purpose of separating them, either by their husbands repudiating them and promising to cast them off, or to be separated by their husbands being regarded as convicts, cast into prison, treated as malefactors and despoiled in fines and costs, taking from their families the hard earned money that should be used for the food, raiment and education of themselves and children; and this is the way the women are "downtrodden."

Any one can easily see from the article we publish where the wrong is done, and how keenly it is felt. The lady is by no means alone in her utterances. Similar expressions are written from other parts of the Territory through the pages of the *Woman's Exponent*, protesting against the action of the government and the infringement of their rights.

This crusade against the Saints has been pushed with a great deal of vigor and vindictive hate. Most of the brethren, when accused by their enemies before the Commissioners, have plead guilty to shield their wives and children from the indignities of the jury and court rooms, and when asked by the judges, before passing sentence, if they would promise to obey the law in future—that is, to repudiate their wives, break their sacred marriage vows and cast them off—have declined to make any such promise, preferring imprisonment and fines to freedom and degradation.

Had the women been dissatisfied, it would have required no intervention of the government, they could have rectified it themselves, as they can when necessary. But they do not wish to be separated. There is a mutual affection existing between them that is eternal. This affection binds them together so much so that they prefer imprisonment or even death to separation.

They understand the present crusade to be a religious persecution under the guise of law. Most of all religious persecutions of any note have always been so conducted. In this case it is well known that the law was framed especially to insnare the Latter-day Saints. The vigorous speeches made against it by the statesmen in Senate and House, and it becoming a law without the signature of the President, showed how unconstitutional it was thought to be. The history of the bill, how it was produced and its passage

is a disgrace to those who manipulated it, only to be equaled by the manner it has been interpreted and enforced by the Federal judges in Utah.

The senseless productions of the bookmakers who have written upon "polygamy in Utah," have been the creation of their own imagination, suited to the prejudices of the unthinking, who are entirely ignorant of the philosophy of marriage. The Latter-day Saints are unpopular. Unprincipled men and women recklessly palm upon the public the trash that is written against them; hence a great deal of prejudice is formed. The testimonies of the Latter-day Saints are more reliable, and the course that is taken by them prove they are not what they are so ridiculously represented to be. Men would not submit to imprisonment and fines, in the manner the Latter-day Saints are doing, if it were a sensual system. Lustful men and women do not approve of plural marriage, and are not very likely to attempt to practice it, or, if they did, it would only prove a failure, for lust kills love. Those who have understandingly entered into this form of marriage and have been taught of God, know the value of women too well to treat them with anything but respect and pure affection. There is no country under the sun where woman is better understood, more valued, respected, beloved and appreciated, than in Utah, or where the Latter-day Saints dwell. If women have entered into the plural order of marriage, they have done so by their own free will and agency, because they desired it and wished to be associated with the man they loved for time and eternity, and to strive to live the higher and purer life that led to the exaltations in the kingdom of heaven. The reason why the Latter-day Saints have practiced this form of marriage is because God has commanded them and they have been converted to it, upon the same principle that they accepted the worship of the Living and True God, the atonement, repentance, baptism by immersion for the remission of sins, the sanctification through the blood of Christ which follows the water, the laying on of hands for the reception of the Holy Ghost, the gathering, the doctrines of the literal resurrection from the dead, of tithing, baptism for the dead, or the eternity of the marriage covenant. Being taught of God they know these principles are true, and this is the secret of the success of "Mormonism," and why the world cannot understand it and so miserably misrepresent it.

The integrity of the Saints, so astonishing to the world, is accounted for by the lady in the following manner:

> This despised people are in possession of principles, that the world might be truly proud to acknowledge and live by. The true Saint has confidence in himself, in his God and in his brethren, and they have more in each other than other people who know not God.

This statement is the result of her experience of many years among the "despised people," and those who are acquainted with them best know how true is her testimony. They are in possession of the Spirit of Truth—they have a living testimony, and this is the effect produced. It is the knowledge of God and of the principles that leads to endless lives that produces this confidence. They speak of that which they know, and testify what they have seen; but will the world receive their testimony? They will be very unfortunate if they do not.

The lady asks:

Will the God who rules the universe, and who holds the destiny of nations in His hands, close His ears to the prayers of the wives and children of the innocent men who are condemned unjustly?

We think not. "It is impossible but that offenses will come, but woe unto them through whom they come," is as familiar to all Bible students as household words, and pointed are the words of Jesus Christ which would be most apropos here—"And shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." The Latter-day Saints can afford to patiently pray, labor and to wait; they will see the salvation of God.

A LARGE edition of a sixteen page pamphlet, written by Elder B. H. Roberts, on the "Character of the 'Mormon' People," has just been issued from this office. Its publication has appeared to us necessary, because of the misrepresentations, lies, and slanders that continue to be uttered regarding the Latter-day Saints. The writer treats, in a concise manner, upon various charges that are frequently reiterated against us, and clearly refutes them with statements of non-"Mormon" gentlemen, whose position in society makes their testimony unimpeachable. We have sent a quantity of these pamphlets to each Conference for gratuitous distribution. Single copies will be mailed from this office at 1d. each. We have also issued a great number of small handbills, having the Articles of Faith printed on one side, and a list of Church Publications on the other.

We trust that the Priesthood and Saints will assist us in our efforts to place the printed word in the hands of those who are disposed to investigate the principles of the Gospel. It is, unitedly, our duty to deliver the message of life and salvation, and it frequently happens that honest hearted people, not convinced by verbal testimonies, are led to a knowledge of the truth by means of our Church works. We are gratified at the rapid sale of the cheap edition of The Voice of Warning, and to learn that much good has resulted therefrom. We recommend these valuable little books to be kept for sale at the meetings in each Branch, and that strangers be invited to purchase them and the STAR, as well as other publications explaining our views and doctrines.

ABSTRACT OF CORRESPONDENCE.

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From a letter received from President Wilford Woodruff, dated Salt Lake City, October 10th, we extract the following: "Your letters have been received and perused with great interest. It appears that Satan is not dead nor inactive in fighting the work of God throughout the British Mission and in other parts of Europe where the Elders are laboring. His efforts to retard the progress of the truth, however, are very likely to result in the conversion of many souls, through having their attention drawn to what is called "Mormonism." But energy on the part of the Elders, and especially if that energy be attended with success, calls forth his hatred and his active opposition; and

no better sign can be adduced that the Elders are dilligent and faithful than to hear of opposition to them from the adherents of Satan.

"We quite agree with you that energetic, faithful Elders cannot fail to bring honest-hearted people into the Church now, any more than they could in former days, though they may not be quite so successful in finding so many. But a man who goes out and runs in a certain groove, is content to let one day follow another, and to spend his time in visiting the Saints and distributing the MILLENNIAL STAR among them, instead of striking out and arousing the people in new places, is not likely to accomplish much good; while men of intelligence and zeal, who devote themselves with good judgment to the labors of the ministry, cannot fail to bring souls into the Church."

DESCRIPTION OF CHRIST.

THE following beautiful description of our Savior is said to have been found in a manuscript, written by Lucius Lentulus, President of Judea, to the Roman Senate, and is well worthy of preservation by those who are his followers at the present time:

"There is at present a man in Judea of singular character, whose name is Jesus Christ. The barbarians esteem him as a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalelled virtue as to call back the dead from the grave, and heal every kind of disease with a word or touch. His person is tall and elegantly shaped, his aspect mild and reserved. The hair flows in those beautiful shades which no united colors can match, falling into graceful curls below his ears, agreeably touching on the shoulders and parting on the crown of his head, like the head-dress of Nazarenes. His forehead is smooth and large; his cheeks, without spot, are of a lovely red; his mouth and nose are finished with exquisite symmetry; his beard is thick and suitable to the color of his hair, reaching a little below his chin and parting the middle like a fork; his eyes are large, bright and serene. He rebukes with mildness, and invites with the most persuasive language.

"His whole address, whether in words or deeds, being elegant, grave and strictly characteristic of an exalted being. No man has ever seen him laugh, but the whole world beheld him weep; and so persuasive are his tears that one cannot refrain from joining in sympathy with him. He is modest, temperate and wise; and whatever the phenomenon may turn out in the end, he seems a being of excellent beauty and divine perfection—in every respect surpassing the children of men."

"MORMONISM" AND HUMAN LIBERTY.

"Mormonism is founded upon the slavery of man and the degradation of women."

THIS untruth has been repeated so many times that it is commonly believed. Not so much, perhaps, by those who utter it, as by those who hear or read it. And yet there is nothing in the system called "Mormonism" which justifies the assertion or even gives color to it. The exact opposite is the truth. For it aims to redeem man from every kind of bondage and to elevate and glorify woman as man's helpmeet, companion and partner in time and eternity.

"Mormonism" came to its earliest converts, who have in turn become converters of others, as the evangel of liberty. It proclaimed the right of every human being to think and act

for himself. It based the exaltation of mankind upon their personal righteous acts, performed by their own volition. One of its cardinal doctrines was and is the free agency of the creature. The right to worship God according to the dictates of individual conscience, it has ever maintained as fundamental and inherent. Its theory of future rewards and punishments springs from its recognition of the liberty of thought and action, without which there could be no just responsibility.

"Mormonism" has redeemed its votaries, and many thousands of others who have not embraced the system but have been influenced by its spirit and teachings, from the thraldom of ecclesiastical bondage. "Prove all things and hold fast that which is good," has been one of its favorite texts. Priests and other religious dictators, holding the masses in mental slavery, hate "Mormonism" for the very liberty it breathes and insists upon. It has done more to burst the bands of priestcraft and statecraft than any other system of the century. It has appealed, not to the passions or the fears of the multitude, but to their reason and their right to determine for themselves what creed they will accept and what rules they will set up. It forces no one to bow to its authority. Willing obedience to God and truth it declares to be essential to genuine fealty. Enforced servitude, in any sense, is foreign to its genius and principles.

It has liberated hosts of people from virtual serfdom, though they may not have been slaves in name. In the older nations of the world it has dawned like the light of heaven upon the toiling millions fettered by creed and custom, master and rule, and made clear the way to mental and civil freedom. It denied the right of any man or government to bind conscience, compel assent to any dogma, require unwilling votes for any person or measure, or hinder the free exercise of religion when it infringes no other liberty. This was one of its great charms and attractions. It remains a power and a glory to it today.

The doctrine of "the gathering," worked out in practice is in the interest of liberty. It takes people from veritable bondage and brings them to a free land and familiarizes them with republican ideas and institutions. It urges them to become freeholders of the soil, citizens of the United States and living, active participants in religious and secular government. It shatters the dogma of divine right of kings and also of priests to hold human beings in mental, physical or spiritual bondage.

The power it wields comes not from force but from freedom. It advises union, but never compels it. The "Mormon" people unite from choice. They see and sense their need of unity. When they vote together, whether it be for civil or ecclesiastical officers, it is because they wish to. The authorities of the Church occupy their responsible positions by the choice of the body. Priesthood comes from above, though it be conferred through human channels. Presidency comes by the will and consent of the governed. The rights of the people are carefully preserved in the order of Church government given by God. No person is to be ordained to an office where there is an organized branch or Stake of Zion without the consent thereof. The First Presidency is composed of "three presiding High Priests, chosen by the body, appointed and ordained to that office, and upheld by the confidence, faith and prayer of the Church;" so says the revelation on that subject. Twice a year, at the General Conferences, all the officers of the Church are voted upon by the members, both sexes having an equal vote and all having the right to be present and take part in the proceedings. The voting is usually unanimous, and this is because the people are agreed in spirit and desire to act in unison. There is nothing to compel them to hold up their hands for any man or measure, or to hinder their manifestations of dissent. Their right to vote for or against any nomination is recognized by revelation. "All things shall be done by common consent in the Church," is a direct divine command to the Latter-day Saints.

At the polls the "Mormons" are

entirely free to vote for whom they please, so far as the limited liberty of the anti-republican territorial system extends. They are not and cannot be terrorized or compelled in any way. The secret ballot would be their complete protection if they desired to vote differently from their associates and feared consequences. They vote for their friends and not their enemies, in the exercise of common sense and for common preservation. All statements to the contrary are manifestly false in the face of the absolutely secret ballot. Here is the answer to all who assert that the "Mormon" Priesthood is a despotism. It is the word of the Lord to the leaders of the Church:

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long-suffering, by gentleness, and meekness and by love unfeigned."

"Mormonism" seeks to exalt woman as part of man. It recognizes her equality in things wherein she is man's equal, her inferiority wherein he is superior, and her superiority where he is inferior. A woman occupies a sphere as essentially her own as the man's. In that she is his peer and in some things is beyond his powers. But she cannot be a man, any more than he can be a woman. In force, energy, government and all things that are natural and peculiar to masculinity he is above her, as she is above him in her motherhood and those faculties and powers essential to femininity. God has placed him at the head. Nature, if some people like the term better, has echoed the divine fiat. But this is for woman's guidance, protection and elevation, not her degradation. Her place is by his side, not at his feet, nor yet in the ruler's seat.

Woman is not made servile in any way by "Mormonism." It is true that it teaches the necessity of her union to man as a condition to full exaltation. But this union is shown to be just as essential to his exaltation. "The man is not without the woman nor the woman without the man, in the Lord." "The woman is the glory of the man." That is Pauline doctrine, it is also "Mormonism." The sensational statements which have been reiterated with shameful mendacity, that it teaches woman's entire dependence on a man's will to save her from perdition, are utterly unjustifiable by any "Mormon" tenet. The development of all her faculties—spiritual, intellectual and physical—is required by "Mormon" teaching just as much as the man's. Her degree of glory and exaltation is made dependent, like his, through faith in Christ, upon individual excellence and capacity, and it affords her every inducement and encouragement to advance in the scale of being, with her gaze directed to the sublimest heights of celestial glory in the perfection and enjoyment of all her powers.

True liberty, the liberty of right, is an element of "Mormonism," and anything that tends to enslave man or degrade woman is antagonistic to its spirit and practice. The failings and follies of persons of either sex are not to be fastened upon a system that teaches their avoidance and proclaims their incompatibility with itself and the character of its Author. Everlasting progression is one of its principles, and to become like the Eternal Father it holds out as the grand object of human existence, trial, mortal probation and obedience to divine law. "Mormonism" is the true Gospel and that is "a perfect law of liberty."—*Deseret News.*

UTAH NEWS.

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(Summarized from Territorial Papers.)

Lily Langtry is a Utah property owner.

Utah manufactures 400,000 lbs. of candy per year.

A semi-weekly mail service is to be established between Frisco, Utah, and Taylor, Nevada.

The trial of A. H. Martin, for killing John H. Burton, has been set for Tuesday, November 1st, in the Third District Court.

George A. Miller, of St. George, who was undergoing the execution of a sentence of twelve months imprisonment in the Utah Penitentiary for stabbing Frank McNeill; has been pardoned by Governor West. He had served about half his sentence.

The Rutherford Academy is the name of a new building and school which has recently been erected in Springville, Utah Co., by eastern people. The Latter-day Saints have also taken steps to establish a denominational or church school, and expect to have it running within about one month.

The Salt Lake City County Jail, when finished, will be one of the handsomest structures of the kind in the Territory. The jailor's residence is in front, and is distinguished from the portion designed for the use of criminals by being built of dark red pressed brick. The whole is being handsomely trimmed with the Sanpete marble.

A horrible accident occurred on Saturday, Oct. 1st, at West & Co.'s sawmill, about twenty miles east of Franklin, Idaho, whereby one Frank Goodsell lost his life in a most horrible manner. It appears that he was fixing a belt on the engine that runs the pump, and by some means his jumper caught in the belt and he was revolved around the main shaft of the engine with great velocity until every bone in his body was broken.

The Canara marble quarry, located six miles west of Nephi, is being developed by Major Bradley, who is sinking down on the locations formerly made by Messrs. William A. and Enoch Clark. The quarry is now owned by the Canara Marble Company, with Lewis Marten as president, and Major Jas. Bradley secretary. This property is soon to be a resource of wealth and an enterprise that will prove a useful thing for Utah.

On Wednesday, October 5th, a collision occurred on the Utah Central Railway, a few miles south of Draper, between a special train going south and a gravel train going north. The trains met in a curve about half a mile from the station, and before they could be checked collided with great force, badly wrecking two engines and a number of cars. Fortunately no lives were lost, although several of the workmen were badly bruised.

A company has been organized in Arizona, the object of which is to organize colonies, and assist immigrants in finding homes in the San Simon, Sulphur Springs, Santa Cruz and other places in the Territory. The company intends manufacturing a patent cement piping for sub-irrigation, and they have selected a vast field on which to operate. It is claimed that sub-irrigation is much more effective than surface flooding, and not more expensive.

The *Southern Utonian* of Sept. 30th says: "Quite an exodus has taken place from our quiet neighbor, Minersville, during the week. The following have gone to seek for better(?) homes: Joseph Turley and family, Charles Lightner, Mr. Barrett and family, John Turley, Isaac Grundy and family, Mrs. Rockafellow and daughter. It is the intention of this colony to seek new homes in the southern portion of the State of California. They have the best wishes of their friends.